

The Brooklyn Jewish Center Review

May, 1952

THE JEWISH COMMUNITIES OF LATIN AMERICA

By LEON FOREM

A Survey of the 650,000 Jews Who Live in 22 Countries
Among 150 Million People

THE PEOPLE'S POET

By A. A. Roback

The "Review" Adds Its Tribute to the Beloved Poet,
Abraham Reisen, On His 75th Birthday

FIRST ROW BALCONY

By ABRAHAM REISEN

Translated by Henry Goodman

NEW BOOKS

Reviewed by Israel H. Levinthal

NEWS OF THE MONTH

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BROOKLYN JEWISH CENTER REVIEW

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No. 36

The "Released Time" Problem

THE Supreme Court's recent decision has again focused attention on the problem of released time in the public schools. Under this plan, once a week, a child may be released from public school an hour earlier than usual for religious instruction. The request for release must come from a parent. Instruction is given not on public school premises but in neighboring churches or synagogues. Children who do not request religious instruction remain in school.

The Court ruled by a vote of 6 to 3 that released time did not violate the constitutional separation of church and state since instruction was not on public school premises. Released time is merely an accommodation, stated the Court. The dissenting judges, however, saw in released time a form of coercion.

The Jewish community originally opposed the released time plan largely because of the element of coercion involved. The coercion may be subtle but it is coercion nonetheless. The public school in effect is saying to the child, "We want you to enroll in a religious school." Seeing their friends enroll, children may feel that they too must join with the others for religious instruction. Children of minority groups, in particular, may feel embarrassed if they alone remain in school. Frequently those who do not elect religious instruction find that they are but marking time in school since the school authorities hesitate to schedule an important activity when so many of the pupils are not present.

It is for this reason that the New York

Board of Rabbis originally proposed a plan called "dismissed time." Under this plan, once a week, schools would close earlier than usual. Children could thus elect to spend the time for religious instruction or in whatever other manner they desired. Church groups refused to accept "dismissed time" because it lacked the very feature they desired—the public school as an enforcement officer for the churches. Released time is thus revealed not as an accommodation but as a form of coercion.

Released time is objectionable also because of its divisive effect. Pupils are divided along religious lines. Children in public schools are thus encouraged to think of each other not as Americans but as Protestants, as Catholics and as Jews.

Released time, it is felt, is also an opening wedge for increased sectarian influence in education. It is an aid to those who seek to break down the traditional separation between church and public school.

We have many serious misgivings concerning the wisdom of released time. Despite these objections we must recognize that the plan, having been declared constitutional, is here to stay. The Jewish community has no alternative but to cooperate by assuring religious instruction under proper auspices for those Jewish children who ask to be released from public school. But above all, we must be vigilant to prevent those evils which may arise if released time is improperly administered.

—MORDECAI H. LEWITTES.

RACIAL BIAS AND THE ELECTIONS

ALTHOUGH more than six months will intervene before the next presidential election is held, strong signs have already appeared to make it certain that unless counter measures are speedily and vigorously taken, anti-Semitic influences will be loosed upon the electorate. As just one example, we refer to the term "kike" instead of "Ike," used by General Eisenhower's opponents. These and similar obscenities have been distributed in large volume all over the country.

This is a familiar experience for American Jews. From 1936 on, the America-Firsters, the McWilliams', Pelleys and other constituents of the lunatic fringe attacked Roosevelt in every election campaign with the poisonous charge that he,

the British and the Jews, alone among all the people in the country, were in favor of war with Germany. Just as now "Ike" becomes "kike," so then Roosevelt became Rosenfeld.

American Jewry must be alert to combat these attacks upon it which at the same time constitute an attack upon our country. The Anti-Defamation League and the American Jewish Committee, combined in the Joint Defense Appeal, furnish expert means for the effectuation of this objective. Their mutual resources should be augmented by generous contributions to their current campaign for funds. This will be a profitable investment in security.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A Distinguished Jewish "Book of the Month" Club

ALL of us, I take it, are seriously concerned about the future of Jewish life in America. The very fact that we are affiliated with an institution dedicated to the promotion and the development of our spiritual heritage in our community and throughout the land is proof that we are interested in seeing Jewish life grow and thrive. We are convinced that though the State of Israel has been established—and some American Jews may go and make their home there—the vast majority of our people, and their children and children's children, will continue to make America their home and will find their happiness here. This is all the more reason why we should give thought to the problem of how Jewish life and Jewish ideals can best be preserved for us and for the coming generations.

Much has lately been written on this subject by serious thinkers of all shades of religious thought. Underlying all these analyses you will find one basic fact upon which all seem to agree, that unless we develop a cultured Jewish community—a community of Jews who will have some knowledge and understanding of Jewish values—there is little hope for a meaningful Jewish life in this country. Our first duty is to concentrate every effort to give our people—young and old—a knowledge of our rich cultural and spiritual heritage. They must become informed about all matters pertaining to our faith, our ideals, our struggles and our hopes. I am not thinking now of formal, or class-room education; I am thinking of something more fundamental: the Jew must learn to read Jewish books; he must be made interested in books on Jewish themes. That is what kept us a cultured people in the past—we were an *Am Ha-sefer*, a people of the book.

Today we are no longer the people of the Jewish book. You can visit home after home and rarely find there a book of Jewish interest. Even in so-called cul-

tured homes, where you do find books of all sorts, you will seldom find a book that deals with Jewish life of the past or present.

It is to remedy that fault that I would like to see a concerted effort on the part of our readers to restore the Jewish book to the Jewish home and to encourage Jews to read such books.

There is an organization in our country—a large and venerable one—that is dedicated to just such a purpose, the Jewish Publication Society of America. This is a non-profit society, whose one aim is to publish great and interesting books on Jewish themes and to distribute them to its members. A whole library of books has already been published by this society in the sixty odd years of its existence. Some of the classics and gems of our literature are to be found on its list: the new revised English translation of the Bible, Graetz's History of the Jews, the works of Israel Zangwill, an English translation of Important Essays of Achad Ha-Am, the Studies of Professor Solomon Schechter, Chaim Weizmann's Trial and Error. These are but a few of the great works that have been issued by the society. The books are of all types—fiction, philosophy, history, current problems, stories for children.

One would imagine that hundreds of thousands of Jews would avail themselves of the opportunity to become the recipients of such treasures. The sad truth is that though the society's membership has increased considerably in the last decade its membership is far from what it should be.

The working plan of the society is a simple and unique one. It publishes ten books every year. A member paying five dollars may choose any two of these volumes; \$11.75 pays for five selections, and \$22.50 for all ten volumes. A member also has the right to select any of the previously published books in place of those published in the current year, and

the added privilege of purchasing any of the books published in the past at a much reduced price.

The society's headquarters are in Philadelphia, but it has recently opened a branch office at 140 West 58th Street, New York. All you need do to become a member is to send a check for the type of membership desired, and you will receive the full list of books from which you may choose, and further literature describing the volumes published in the past. Or you may send your membership application to me and I will be happy to forward it.

Here is an excellent opportunity to begin building a Jewish Book Shelf in your home. It is also a priceless opportunity to become familiar with the best in our modern Jewish literature, and thus help to make our people again a "People of the Book."

Israel H. Peruthal

The Reparations Situation

GERMAN diplomats are already being quoted as stating publicly that they expect that Israel's reparations claim—for whatever figure it is settled—will be paid out "within a generation," which they consider to be 35 years. Chancellor Konrad Adenauer wishes sincerely to come to some reasonable understanding with the Jews about the Israeli and other Jewish claims, but he is in a minority on this issue even in his own party. The only German group that is solid for an immediate and just settlement of the Israel and other Jewish claims is the Socialist Party, which is quite a power in Germany today. The credit for this outspoken stand of the German Socialist Party must go to Adolph Held, president of the American Jewish Labor Committee and member of the Presidium of the Conference of Jewish Material Claims Against Germany. —BORIS SMOLAR.

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THE PEOPLE'S POET

WITH almost every prominent figure who reaches the Biblical span, there is the stereotyped reaction amounting to "It's hard to believe that X has turned seventy." In the case of Abraham Reisen, the most beloved poet modern Jewry has produced, who has turned 75, the stereotype no longer applies; for we have almost become inured to the feeling that Reisen does not age. Only a number has changed positions. Reisen himself, like Tennyson's brook, goes on and on.

There are some writers, artists, and public men who represent youth all the time. They appeal to the young phase of each of us. They remind us of our dreams and castles-in-the-air, they become landmarks in our life, mental pillars for our support as the years keep receding more and more into the evanescent past.

Reisen has been, so to speak, a wandering staff until he reached the half-century mark, but to many of us who grew up on his haunting verse and moving prose, he has symbolized a literary stake to which our memories might cling. Is it possible that the enthusiastic and gushing Reisen, the "life of the party," is nearing the four-score mark? True indeed; for all that is needed to verify the fact is to consult his very brother's monumental *Lexikon fun der Yiddisher Literatur*. Yet though he ride into the ninth decade, Reisen does not rhyme with senescence, and geriatrics was never intended for him.

Abraham Reisen was born in the small town of Koidenov, White Russia, into a mercantile family. His father had received a good education, and was familiar with the German and Russian, not to mention, the Hebrew classics, which meant that the young Abraham had had a literary environment and a paternal companion before he even reached his teens. Eager for knowledge, and ambitious, the lad soon began to write verse both in Yiddish and in Hebrew, reading meanwhile everything which came into his hand; but later, selecting more fastidi-

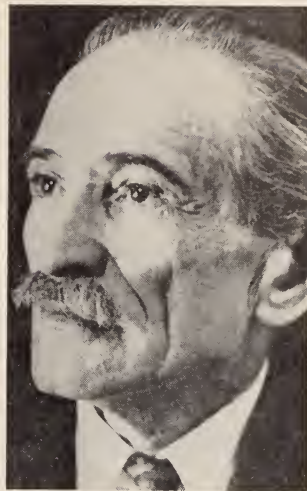
By A. A. ROBACK

The "Review" Adds Its Tribute to The Beloved Poet, Abraham Reisen, On His 75th Birthday

ously his mental pabulum, he came under the influence of the great Russian writers. His first story, "*A kappore der Noz*," printed as a separate booklet, appeared when he was scarcely sixteen years old. It was more a piece of gossip, a boyish prank, than literature in the real sense of the word, but it proved that the boy had a knack for narrative. The year before (1891), no less an editor than Peretz himself had published one of the youth's many poems in his periodical *Di Yiddishe Bibliotek* (*The Yiddish Library*).

Having made contact with the colossus of Yiddish literature, Peretz, and his alter ego, Dinezon, young Reisen's literary career was assured, but his financial status was anything but satisfactory. He taught and translated, and published here and there, until at the age of nineteen he was called to the colors in Kovno (Kaunas) where a year later he wrote an elegy on the celebrated Rabbi Isaac Elkhonen Spektor. Returning to civilian life, he became immersed in literary activities, contributing to the *Jud*, but having few mediums for his work, he launched, at the age of twenty-four, *Dos Tsvantsikste Yorbundert* (*The Twentieth Century*), the first of his many journals which became the incubators, as it were, of young talent.

At this time he shared in the general revolutionary spirit of the day. Some of



Abraham Reisen

the songs which he indited for special secret gatherings and illegal publications became so widely known and were so universally declaimed and sung that they are often thought to be folk songs. His *Huliet, buliet, beyze vintu* (Howl ye, howl ye, raging tempests!) which, of course, referred to the reactionary gales of Czarist despotism, was a favorite at all radical meetings, as was his *Church Bells*, a song which until recently I had supposed originated in the anarchistic circles of Edelstadt and Bovshover. I shall attempt here to translate this stirring appeal, which was set to equally defiant music, as best I can. I can still remember how impressed I was on hearing groups of young men and women sing this in various cities and at summer resorts.

Why keep on your cloister tolling?
Cease! We've had enough of howling,
Cowing, through your fearful clanging,
Our poor weary world.

A brand new bell have I created
To awake the slaves you baited;
Not in steeples but aloft,
I'll suspend it high.

*Not to frighten but to waken,
So the world throughout may bearken
To the valiant cheery peeling.
Rise and live your life!**

In 1900, as a young man of twenty-four Reisen's name was already well known in all Yiddish circles. He had embarked on the career of a Yiddish writer, which, in those days at least, pointed to the gate of poverty. In addition, however, Reisen was bent on launching not one but many periodicals; no sooner did one cease publication than another was started. No other Yiddish writer edited so many journals, and especially in so many countries. (If we were to indulge in a pun, we would point out that Reisen means "travel.")

In 1904, we find this restless bohemian in Vienna. He then moves to Cracow, where he founds *Dos Yiddishe Wort* (*The Yiddish Word*), which becomes a mighty champion of Yiddish. The flare of the Russian revolution in 1905 brings him to Warsaw. Two years later he leaves for Berlin, which he finds too formal, and revisits Cracow, where his collected works were being published, and where he begins editing a new journal, *Kunst un Lebn*. After the memorable Yiddish Language Conference in 1908, at which he, together with Birnbaum, Peretz, Zhitlowsky, Asch, and Nomborg, raises the banner of Yiddish, he makes his first trip to the United States, but returns to Warsaw the next year and plunges into new editorial duties or self-imposed tasks. At this time, aside from preparing his new volumes for publication, he brings out an important serial, *Europeyishe Literatur* (*European Literature*), which introduces the best modern literature to Yiddish readers, often long before the authors are known to English readers.

In 1910, he sets out again for America, making detours in Paris, Switzerland, and England, where he receives a warm welcome among the Jewish intelligentsia. His penchant for editing and publishing journals has not left him here. It was *Dos Naye Land* (*The New Land*), which first appeared in 1911, that brought me

into Reisen's company for the first time. It was characteristic of the man that he featured my article on Yiddish as the leading essay although I was then, to him at any rate, an obscure student, and he had been able to collect considerable talent for his journals. When his new ventures went the way of the old, he returned to the Old World trying his luck again in Paris with a *Nayer Journal* (*The New Journal*). He then turned to new radii, Belgium, Denmark and finally back to Warsaw, where the outbreak of the War prompted him to look to America again—this time for good, except that in 1928, he made a triumphal tour of U.S.S.R. There, at nearly every urban railroad station, he was greeted by throngs of men and women who had sung so many of his stirring hymns of liberty and read so many of his sketches and stories. Probably no Yiddish writer had ever received such acclaim or been recognized so universally in that country.

Later, Reisen participated in scores of journals. He has been associated with the *Jewish Daily Forward* for many years, although both *The Day* and the *Freiheit* enjoyed his collaboration over a certain period. In spite of his status, he has never thought it beneath him to contribute to journals read by only a few.

Abraham Reisen has become a favorite in Yiddish literature not only because of his writings, but also because of his irresistibly charming and benign personality, his bohemianism, and altrocricity. When, together with Asch and Nomborg, he roomed in a Warsaw attic close enough to the Nestor of Yiddish writers, Peretz, it devolved upon him to provide the victuals. He has always been known for his generosity, and his writings reflect this trait. His magnanimity is only one characteristic in which he resembles the master, Peretz, but with the latter there seems to have been a Polish *noblesse oblige* principle behind his many humanitarian acts. Peretz could be sharp and stinging, even cruel to a beginner whom, for some reason, he disliked. Reisen, in this respect, reminds one of Dinezon, whose tenderness was boundless, and whose Hershele and Yossele and Rokhele in *Even Neggef* would evoke tears, often unrestrained weeping, in the readers.

Like Peretz, Reisen has been regarded

as the patron of all young talent, but he takes a more maternal attitude toward them. He not only guides and advises them but leads them out and spoils them with his occasionally exaggerated praise. His colleagues have often poked fun at him for this extravagance, but they forget that what Reisen sees is not so much actual reality but *potentialities*. They ask: How does this story or poem compare with those of authors fully recognized? Reisen assesses the value of the future matured artist from the auspicious beginnings of the fledgling. If one is to err, it certainly is better to do it on the positive side than on the negative. What good do those critics bring about in constantly discouraging the younger writers?

Reisen has always been eager to take up the cudgel for youth, because, to my mind, he has never outgrown his adolescence. At seventy-five you can still see him react with the enthusiasm and ebullience of a minor. This explains to a large extent the character of his writings and the fact that with all his experiences and peregrinations, the French dictum "*Plus ça change, plus c'est le même*," is true of him. He has remained young because he has not lost any of his illusions. He is still as languine as ever. He still cherishes his anticipations and expectations. He still—an incorrigible optimist—sees what he wishes to see and he will not be discouraged because he considers his disappointments as so many episodes.

Another symptomatic tendency in this connection is the affixing of the word "new" to titles of periodicals which he edited—*Der Nayer Journal*, *Dos Naye Land*, *Nay Yiddish*. To an adolescent, there are always new experiments to be made; and the new always impresses him. The last word is what counts.

It is difficult to picture Reisen sitting alone in sober reflection. He somehow appears always as a boon companion, convivial but not gay. Colleagues who know him wonder how he has been able to fill a score or more of volumes, but at least one of the contributing factors is his simplicity, as well as his spontaneity. He has never soared to the sublime heights of Peretz, nor has he plumbed the depths of despair or neuroticism. There is no interweaving of plots, no marked fantasy; for he deals with the present or immediate past. The historical subjects might require research, but Reisen, al-

* To avoid the free renderings of Reisen's verse which I have seen reproduced generally, all the illustrations cited in this essay are in my own translation.

though he has a large fund of information, lacks the academic standard for accuracy, hence the rest would have to be filled in—and that could be done only as a result of a great expenditure of energy, which his constitution would not permit. He is a prodigious observer who concatenates the human relations that subsist in a given situation, but in imagination, he ranks behind Asch or Pinski.

As I point out in my "Story of Yiddish Literature," Reisen is aware of an esthetic shortcoming in his make-up, which may explain the lack of force or dramatic range, when he confesses:

And my life may be compared
To a lamp with little oil;
Though the light does not die out,
To really burn, it lacks the fuel.

Reisen understands himself and his weaknesses. He has never been able to eradicate his timorousness. He will go just so far, lest it will be necessary for him to make a bold stand. He cannot be aggressive. For the same reason, he is very sensitive, despite the position he has attained. Like most of his type, he is ready to allude to his deficiencies and peccadillos (guilt complex?), and unlike other lyric poets, he does not proclaim his emotions, moods, and other mental states. He merely adverts to them casually, as if he were excusing himself for not having carried out his mission.

It seems to me the birds are singing—
That the winter has gone by.
Shall my song with theirs be ringing?
Something draws me, yet I shy.

Reisen's attitude throughout is apologetic. He apologizes for himself and others too. Destiny is to blame; or the environment, or the world-order. He does not complain, but muses, merely thinks aloud.

In his prose, whether short stories or memoirs, his sentences are indicative of his personality. The frequent use of adverbial adjuncts like *shoin* and *takeh*, or the conjunction *chotch* connotes to my thinking, an *anticipatory* state of mind. It is as if he were always in a social atmosphere waiting for someone or something to happen, and yet that event or statement which he is about to make must be qualified, lest an injustice is done to another individual. As we read Reisen, we

feel more and more that his universal sympathies are so much alive that he is chary of placing one above another of his favorable characters or of causing us to look with disfavor at some of the unlovely ones.

His strategic sentences containing several relative clauses are the result of these mental reservations and considerations (really considerateness) on his part. He seems to play the part of an affable host or well-disposed toastmaster, even in his short stories, and certainly in his memoirs. His *chotch* is a hedge, and his depictions are not calculated to create an attitude of criticism or ridicule but to present the meaning of the trite saying "Such is life" in another and yet another aspect.

He is less indirect in his poetry than in his short stories. There is more of a transformation of object into mood and temper there, and a greater elaboration of feeling. Reflection is rife; the imagery is quaint and individual.

A Yiddish critic has observed that Reisen deals only with the drab, that there is no color in his writings, that all he sees before him may be said to consist of a series of greys. It seems to me that Reisen does not avoid the hues, but they are always faint and subdued—pale blue, buff, and greenish tints. But Reisen occasionally adds a touch of red, as he tells us in the following charming fancy:

What is a poet? You ask, my love,
Then listen, child: The world is drab;
And so he colors it, my dove;
A dash of green; of blue a dab.

Red is precious, just the same.
Should there arise an urgent need,
Then his heart is set aflame
And the world is painted red.

Yet it is not the fiery red which Reisen speaks of that colors his verse. His blood may be somewhat thin. There is not sufficient hate in his temperament. In one of his most rebellious poems, *Di Vant* (The Wall), he reveals some indignation, but even there, unlike the withering verse of Winchevsky or Edelstadt, we find no trace of the oppressive foe, and there is only a symbolic representation of the wall to be broken which

Keeps from us the sun so bright
And turns the day into sombre night.

Reisen has been rocked by critics in a

realistic cradle; and that accounts for the indifference in certain officially literary quarters. As a matter of fact, however, Reisen is a realist only in his subject-matter, which he takes from life, but he often gives it a romantic or even a symbolic setting. He spots the contrast, and where it is not apparent he often creates one. A number of years ago, several of us were sitting with Reisen in a New York cafe, when the waiter jerked a tray, spilling a few drops of cream on my clothes. Reisen's reaction was characteristic. With a genial chuckle, he said, "All the cream in the tiny jug is hardly enough to lighten the coffee, and yet a few drops spilt are enough to damage the suit." What is this but a sense of humor that stark realism could not harbor? Even the "wee mound of refuse" which "would guard every door" to Reisen has its romantic side, and quite possibly it fills him with nostalgia.

That Reisen has not produced a novel—in this he again resembles Peretz—may well be understood. He lacks the long-nervedness, the endurance, that is required for such large-scale writing. Nor has he been able to concentrate on a full-size play, although his one-act plays have had a vogue in amateur circles. The dramatic presupposes not only a change of mood, with which all poets are blessed, but the development of a plot and a heightening or intensifying of everyday emotions. Reisen's milieu is always more or less congenial. His characters will complain, indulge in mild recriminations, show resentment, but they could hardly resort to violence, screech, or even pound the table. Reisen's talent along narrative lines is pronounced, but each episode is something *per se*. It must be realized that a suite or series of suites will not make a symphony; and that Chopin's compositions in the shorter forms are often rated above his larger works.

What has endeared Reisen to his throngs of readers is the folk spirit in his writings, the miniatures which make a special appeal to children, like *Hemerl, bemerl, klap*. His short stories, too, may be appreciated by children on the first level of interpretation. Adults, however, will see more in the psychological treatment of the characters. There is an incipient lilt in his verse which lends itself to translation into music; and I believe

(Continued on page 23)

EVERY business at which Zalmon tried his hand in the few years since he arrived in New York, he ran into the ground.

"Can't make a go of it, do what I will," that's what Zalmon, himself, said with a smile.

Bystanders would smile back at him. To tell the truth, what did such people care what Zalmon felt after all his failures? Naturally, not all people are as heartless as these, and among the others were such as gave Zalmon advice. One told him to learn the language and become an insurance agent because he made a good impression and if he tried to "insure" anyone, he would certainly not be turned away. Another gave better advice—there were too many insurance agents, but a "paper stand" would be just right. Not too much money was needed for that, and people were reading a great deal today. To a third, it occurred that it would be good for Zalmon to move to a small country town. A fourth told him to remain in New York despite everything, but if he really wanted to seek his fortune, it would be best for him to go on to San Francisco; there, it was said, money was as cheap as dirt; you never even saw a penny, but only nickels and nickels . . .

But despite all this advice Zalmon was without a "business" for almost a year, and though he still retained his pride, it was obvious that he was completely crushed. He had reached the stage when a fellow-countryman of his, better-off than Zalmon, offered him a few dollars as a loan.

However, Zalmon was not the sort of person to borrow money lightly. To begin with, borrowing was ugly. That is to say, the lender might be a decent person, but the borrower was lost. "A man," Zalmon would tell those close to him, "must make his own way. He should not turn to others for help."

Zalmon might indeed have gone hungry without anyone knowing it, but his wife, Ethel, was a different kind of person. She meant to have a living, as God had decreed, and she had grievances against the world.

"What's the meaning of it," she demanded once, when she descended on some relatives and *landsleit*. "Why should my Zalmon be allowed to sink? When he had money he would always

give generously." But never mind; she hoped that he would be on his feet again and that he would again help others.

In the meantime she wanted them to help him, though in such a manner that he would not know. He might, God forbid, do himself some mischief—and she burst into tears. He was really mad on this point. If others were caught in such a tight spot friends and relatives helped to open some kind of store. But that was the misfortune in his case—he simply would not turn to anyone.

For that reason he must be helped, but only in the most delicate way and secretly.

Ethel was a clever woman and devised a plan which was that a theater benefit be arranged for Zalmon, and the profit given to her. She would say that she had received it from her parents.

Two young men volunteered to carry out the project.

A week later, Zalmon was seated in the home of one of his countrymen. It was a Sunday afternoon. Zalmon was feeling elated—that morning he had collected an old debt—five dollars—of which he had left three for his household. The remaining two, in his possession, were to be paid, next morning, to the grocer. Meanwhile, however, he felt the money in his pocket, and this gave him a sense of security and strength. When his friend's wife said that she needed two singles for a two-dollar bill, he was the first to answer that he could make the exchange.

"Zalmon is still the richest among us," the woman said and smiled.

"Who else?" the husband conceded readily, and knowing of the benefit performance that was to be given for Zalmon, he added:

"Zalmon will be the first to become wealthy!"

Zalmon felt even more exhilarated because of this remark and was about to answer, but at this moment the door opened and the two young men who were to arrange the benefit came in.

There was a marriageable girl in the house who was on the lookout for a young man. The two boys were cordially received. The man of the house invited

FIRST ROW BALCONY

By ABRAHAM REISEN

Translated by Henry Goodman

them to be seated; his wife asked them to help themselves to oranges in a bowl.

The young men, however, appeared to be very busy about something and they looked at Zalmon as if he were a source of disturbance. They rapidly exchanged some secrets between them and one spoke up:

"We have no time now. We have come on business."

At the word "business," Zalmon was the first to speak out:

"If it is business, I certainly want to hear about it."

The young men exchanged looks and smiled lightly, but swiftly turned serious as one began:

"This is not the kind of business for you Reb Zalmon—a theater benefit is being given on behalf of a poor fellow-countryman of ours. We are selling tickets."

"Tickets . . . that's very fine," Zalmon encouraged them. "Helping a countryman is always worthy and just. . . . Sure, sure. . . . Who is the man . . . do I know him, too?"

"That's a secret," one of the young men said.

"Well, if it's secret, I will certainly not force you to tell me; I'm not one of those who is curious to know."

"One really should not be curious . . ." Zalmon's friend spoke. "That means, then, you want me to take tickets . . ."

"Certainly!" The two spoke together and one drew out a batch of tickets and suggested various kinds: box, orchestra, first balcony.

Zalmon's friend deliberated which to take: orchestra or balcony; the man's wife suggested balcony seats.

"Why balcony?" Zalmon broke in. "Balcony is too far away. I will take orchestra tickets."

The two young men looked at each other, then one decided it might be better if Zalmon bought a ticket.

"Orchestra tickets, Reb Zalmon?"

"Yes, orchestra—a dollar each . . . a

(Continued on page 23)

*A Survey of 600,000 Jews Who Live
in 22 Countries Among 150 Million People*

THE JEWISH COMMUNITIES OF LATIN AMERICA

By LEON FOREM

JEWISH settlers came to Latin America before they set foot on our own shores in North America. At the beginning of the sixteenth century, when the Spanish *conquistadores* came to the new world to loot and rule, many Jews arrived with them. But they were the *marranos*, who worshipped their God in secrecy. Had that been known, or even suspected, by their Catholic compatriots, we may be sure that they could not have made that trip with them.

These first Jewish settlers were an odd group. Some came as sailors and soldiers, seeking wealth and adventure like their Christian friends. Others hoped to escape the strict vigilance of the church in their homeland. Still others went as merchants, military advisers, diplomatic representatives and, strangest of all, as missionaries.

Descendants of the *marranos* are still to be found in some remote parts of Latin America, and some are high government officials. It is said that one of Mexico's finest Presidents, Francisco I. Madero, had *marrano* ancestors, as had two of Cuba's former Presidents. Many writers and scholars of Latin America openly boast of their Jewish heritage. Diego Rivera, the great artist, once told me that he had Jewish blood in his veins.

There are also Indian Jews south of the Rio Grande. The leader of one such group in Mexico City is my good friend, Benjamin Laureano Ramirez, a lawyer. Mr. Ramirez explained that some Indian tribes, disgusted with the deceit, cruelty and bloodshed of their conquerors, refused to accept their faith and welcomed another religion. Mr. Ramirez' group, consisting of some forty-odd persons, can be seen every Saturday at their services in the old village of Vallejo, outside Mexico City. Nobody can take them for Jews, but they seem to cling to the faith of the old Testament. How it was revealed to them, no one knows.

It is estimated that the number of Jews now living in Latin America, from the Rio Grande to the Rio Plato, is about six hundred thousand, with Argentina ranking first with about four hundred thousand. These Jews are divided into two major groups: *Sephardim* and *Askenazim*. The first come from the Balkan countries—Turkey, Greece and Bulgaria; the latter from Eastern Europe. There are three smaller groups: one from the

Arabian countries, notably Syria and Lebanon; one from the United States, and the third from Central Europe.

Jews in Latin America have little part in the overall political picture. If you happen to encounter a Jew in the United Nations, he is a rare specimen.

Economically, the Jewish settlers have done well. Starting, in most cases, with nothing, they have, in a comparatively short time, gone far in achieving security and wealth. The Sephardic Jews were the more fortunate. Not that they accumulated greater fortunes than the *Askenazim*, but their progress was the easier. First, they were more adapted to the climate, which is similar to that of the Middle Eastern lands. Then, the language. Who among the Eastern or Central European Jews ever thought of learning Spanish? Wasn't this the language of a people who instigated the Inquisition? But the Middle Eastern Jews, almost without exception, spoke Spanish, which they learned in their own countries. In temperament too they were more akin to the Latin Americans. They, too, were highly emotional. They liked

black coffee and spicy food. And they treated their women folk much in the same way that the Latin *hombre* did.

So at the beginning the Sephardim got the better of the bargain. They may be credited with developing textile and jewelry industries, and with distinguishing themselves in some export and import lines. The Jew from Eastern Europe caught up a little later. He was a lively fellow, this Jew from Europe, and not easily discouraged. Having come from countries where he was usually classified as a second or third grade citizen, he took his new hardships with a smile. Known for his ability and vision, he soon proved to himself and to others that his skill was not exaggerated. Becoming pioneers in the fullest sense of the word, the new-comers built industry after industry. They put shoes on the feet of the barefoot Indian masses. They taught them to use socks and stockings. They introduced the women to hand bags, until then the almost exclusive property of the rich. They opened clothing stores and



Indian Jews of Mexico. Their leader, Benjamin Laureano Ramirez, is the man in skull-cap, middle row.

tailor shops to which the people flocked to buy the things never before enjoyed at such reasonable prices, and which they could obtain also on instalments.

There is anti-Semitism in Latin America, and it is propagated by the manufactured charges that the "Rusos" or "Polacos" or *Judios* have exploited the poor people

If the native Indian or *mestizo*, or other people, were exploited, the Spanish were the first to do it. Next were the Portuguese, then the Dutch, the French, the English and the Americans.

The most colorful—as well as the more



Leon Dultzin, for many years President of the Zionist Organization of Mexico.

numerous—of the Jewish settlers in Latin America are those who came from Eastern Europe—Russia, Poland, Galicia, etc. To say that those able people started on their new careers with absolutely nothing—no money, language, friends or relatives—is to state the literal truth. On the second day of their arrival in Brazil, Colombia or Bolivia they could already be seen in harness—also in the literal sense of the word. Somehow they got together the first few pennies and became street vendors or *aboneros*. Their "goods" were in a box strapped around their necks. It contained, usually, shoe-laces, razor blades, sewing needles, gilded crosses, and so on.

Without a language, and without

knowing the city, town or village where they lived, they roamed the streets and alleys of the Indian sections. Gradually they succeeded in winning the confidence of the bare-footed Pancho or Rafaela—to the extent that any one could. Their helplessness and humility apparently played a part in that. Besides, they offered the things that were badly needed at little cost, and one sometimes could pay later, too. Now, wasn't it nice of this poor devil, the stranger, the *Ruso* or *Polaco*, to trust them? Their hearts softened with pity and gratitude.

The women were more sympathetic than the men. This is the way it is in Latin America: women are always more sympathetic than men. Men are selfish and domineering, upper class and lower class alike. They prefer to be on the receiving end, and when things are difficult they are not always *caballeros*.

Some of those first Jewish immigrants learned this only too well. They sometimes paid with their lives when they were imprudent enough to knock on the door of a Mexican, Peruvian or Paraguayan more than the fellow could tolerate. Pancho or Nacho or Manuel resented his coming. The money owed could be used for a better purpose—a drink of pulque, or to woo his Juana with a pair of sandals. And if he didn't have the money, he simply didn't have it. So what was the use of the stranger annoying him time and again?

In cases like these the *Polaco* might be done away with with a knife, an axe, or a rifle that happened to be around—a souvenir of the frequent *revolutinos* in those lands. There are many such peddler graves spread over the continent, young graves, for they were all very young people, those first pioneers in Latin America.

I will give one example of the ordeal the now wealthy and well-established Jews went through before reaching their present positions. This happened in Guadalajara, in the central part of Mexico, and the story was related to me by the Jews of that city some years ago.

One day the news spread among the few Jewish families of Guadalajara that a new-comer had arrived. A young Jew of short stature was seen by several Jewish merchants. He made no attempt to talk to anybody, and when some of the *landsleit* asked him what he was doing

among them, he answered in a manner that discouraged further questioning. The Jews understood, however, that he had come to feel the ground and smell the atmosphere for opportunities. Shortly after, he disappeared. A policeman entered the store of a Jewish merchant and informed him that a *paisano* of his had fainted away in the street and was taken to the city hospital.

The whole Jewish community was aroused. The merchant and his partner immediately went to the hospital where they were told that the patient was still alive, but there was no one to take care of him because the doctor in charge was off duty.

A private doctor was sought. When they came back with him, the Jews were told that their *paisano* was dead. They asked to see the body, but were informed that this could not be done; the man died under peculiar circumstances and according to the law an autopsy was necessary.

It was now a question of giving the victim a Jewish burial, so no effort was spared to obtain the body. A delegation arrived at the hospital armed with the proper papers and they were led by a hospital orderly to the morgue. Pointing to a row of bodies, he said to them: "I don't know which one of these is your *paisano*. Take any one you like."

It took the committee a long time to decide which body was that of the young man who only a few days ago had been wandering over the streets of the city, full of ambition and plans. There would be no more wandering for him. He lay calm, seemingly relaxed, but greatly changed.

It was the strangest funeral the young community of Guadalajara had experienced. Every Jewish soul, young and old, attended. When Reb Chazkel, making the *El molai rachmim*, came to the benediction of the dead man's soul, he knew not the name of the deceased. He paused and looked at the others—nobody knew: no identity had been provided by the hospital authorities. Apparently, his belongings were taken away, never to be returned. To this day that nameless grave may still be seen in the cemetery.

Those Jews who came to Latin America first (from the Middle East), were the first to be successful. But the

others followed quite closely. Even the German-speaking Jews from Central Europe (Germany, Austria, Czechoslovakia, Hungary), generally the intellectual type, became aware of the opportunities in business and stepped into line. Last come the Jews from the United States who, in truth, live in these countries more as Americans than as Jews. You find them in Mexico, in Cuba and in Venezuela. Some of them—though very few—became extremely Jewish-conscious and took part in all Jewish affairs.

Most American Jews in Latin America



Fabian Weiss, largest donor of funds for the new Jewish Center in Havana, Cuba.

are well-to-do. They are either wealthy through their own initiative or represent large American concerns. They raise children in a richer atmosphere than they may have had at home. In these Spanish-speaking countries, too, their children absorb two cultures: The Anglo-Saxon (for they all attend American schools) and the Spanish. They may also attend one of the many Jewish schools.

Jewish culture has less competition in Latin America than in the Anglo-Saxon countries. The Latin Americans are also closer to the Jews in their traditions than the Jews are to the Anglo-Saxons. The relationship between parents and children is an example. The respect the latter have for their elders is both astonishing and heartening. In Latin America it is unthinkable for a daughter to say to her mother, "Don't be silly," or for a son to tell his father that he doesn't know what he is talking about. Old traditions are upheld to the hilt. This attitude prevails

within the Jewish and gentile families alike. Old customs are so deeply rooted in their lives that the new influences stemming from the Anglo-Saxon frontiers can hardly change them.

The Latin American youngster is much quieter and better behaved than his North American counterpart. And so is the Jewish youth. The majority are serious, and generally follow their parents' footsteps. If I were asked to draw a parallel between Jewish youth of Latin America and Jewish youth of North America, I would unhesitatingly give the former the better mark.

We in the United States should pay more attention to our neighboring countries and to the young Jewish generation there. I venture to say that if the young Jews in Latin America had the facilities (press, radio, strong forces in government circles) that we have in this country, they would use them to better purpose. Even now they participate much more willingly than our own youth in almost

all activities of Jewish life. It is not uncommon to see a father and a son active in one organization or institution, both holding similar leading positions, both displaying the same enthusiasm for the same cause. It is the same with mothers and daughters. In a word, the older and younger generations are not so distressingly apart as they are here.

To sum it up, Jews in Latin America live a fuller Jew-conscious life than we do in North America with our superiority in people, institutions and organizations. The young people, in most cases modest in character, need guidance. They look to the United States for leadership and encouragement. They don't always get it, and this is a mistake and should be quickly remedied. With proper guidance from the Big Brother, with encouragement from the more experienced and stronger, the future Jewish leaders of South and Central America and the Caribbean countries will provide a more satisfactory link with the other Jewish communities on the vast American continent.

JEWISH POPULATION OF LATIN AMERICA

THE figures given below are estimates, and were compiled by the World Jewish Congress.

Argentina: 400,000, the majority living in Buenos Aires.

Brazil: 110,000. The largest communities are in Rio de Janeiro, Sao Paulo and Porto Alegre.

Uruguay: 35,000 almost all in Montevideo.

Chile: 30,000, mainly in Santiago, the capital.

Mexico: 20,000. Apart from the concentration in Mexico City there are small communities in Tijuana, Guadalajara and Vera Cruz.

Cuba: 11,000, mainly in Havana.

Colombia: 8,000, living in the four principal cities—Bogota, Barranquilla, Cali and Medellin.

Ecuador: 1,800. 1,200 live in Quito, 300 in Guayaquil, 120 in Ambato, 80 in Riobamba and 60 in Cuenca.

Venezuela: 4,000 mainly in Caracas, with small communities in Valencia, Maracay, Maracaibo and Barquisimeto, which has only eight families.

Bolivia: 4,000, largely in La Paz.

Peru: 4,000.

Paraguay: Various estimated from 900 to 3,000. The World Congress reports difficulty in obtaining reliable figures.

Costa Rica: 1,200, mainly in San Jose, with a small settlement in Cartago.

British West Indies: 230, in Barbados and Trinidad.

Dutch West Indies: 640—600 in Curacao and 40 families in Aruba.

Dutch Guiana (Surinam): 400. El Salvador: 220.

Guatemala: 800, mainly in Guatemala City and a small community in Quezaltenango.

Honduras: 44, in Tegucigalpa and San Pedro Sula.

Nicaragua: 125, mainly in Managua.

Panama: 1,000, in Panama City and Colon.

Dominican Republic: 300, almost all in the settlement of Sosua. A few families live in Ciudad Trujillo and Santiago de los Caballeros.

NEW BOOKS

"Fulfillment — the Epic Story of Zionism," by Rufus Lears. World Publishing Co., New York.

Now that the Zionist dream has become a reality, it is good to review the history of this great movement that revolutionized Jewish life, to retrace the steps of this mighty effort from the first call of its founder, Theodor Herzl, to the present day. Rufus Lears, brilliant historian and writer, the author of the popular work, "Israel: A History of the Jewish People," here presents us with an authoritative account of Zionism which should be read by everyone interested in the various phases of this remarkable achievement, and the reasons for its hold on the masses of our people.

The author gives us, as an introduction, a brief, but penetrating history of the Jew's attachment to Zion from the very day that he was driven from his land by the Romans, down through the ages. Thus we can understand why Herzl's call won such a fervent response from Israel. Rufus Lears gives us vivid portrayals of the leading personalities who influenced the progress and the various trends of Zionism, and fine analyses of the various philosophies within the Zionist movement.

The volume, however, is not a dry history of events. Mr. Lears is blessed with a fine style and he presents the facts in dramatic fashion. It is a book that is heartily recommended for a clear understanding of the historic miracle which we were privileged to behold in the establishment of the State of Israel.

•
"The Great Jewish Books, and Their Influence on History," edited by Samuel Caplan and Harold U. Ribalow. Horizon Press, New York.

This is a book that is long overdue and that will fill a great need in the cultural life of Jew and non-Jew. It is the story of the great books produced by the Jewish genius and is exceptionally well conceived. The editors have selected the twelve outstanding literary achievements and assigned different writers, specialists in each field, to discuss them. The subjects selected and the writers who analyze them for us are: the Bible, discussed by

Solomon Goldman; the Talmud, by Simon Federbush; the Siddur (Prayer Book), by Samuel Rosenblatt; Rashi, by Samuel M. Blumenfeld; Yehudah Halevi, by Jacob B. Agus; Maimonides, by Jacob S. Minkin; the Zohar, by Jacob B. Agus; the Schulchanaruch, by Oscar Z. Fassman; Graetz's History of the Jews, by Solomon Grayzel; Herzl's "The Jewish State," by Joachim Prinz; Achad Ha-am, by Harry Essrig; Chaim Nachman Bialik, by Menachem Ribalow. Each chapter is followed by excellently chosen selections from the works discussed.

Ludwig Lewisohn, in a brilliantly written introduction, tells the significance of the book in the life of the Jewish people and the influence of our classic literature in moulding the thoughts and ideals of Jews throughout the ages.

This is a book that should become a basic text in all our adult study groups. It should be in every Jewish home and read by old and young alike. It will undoubtedly influence the readers to further study these literary products and thus help to make us again the *Am Ha-Sefer* —the People of the Book.

•
"A Treasury of Jewish Humor," edited by Nathan Ausubel. Doubleday & Co., New York.

The editor of this interesting volume has already enriched our literature with his popular work, "A Treasury of Jewish Folklore." In this new volume he has made a fine collection—the first of its kind in English—of humorous stories, epigrams, witty sayings and anecdotes gleamed from our Jewish literature of many ages. Through these excerpts and folk tales you get a glimpse of Jewish life and Jewish characters that is not shown in formal histories. You will find here the humorous side of the Jew's existence—what made him laugh even in his trials and sufferings. Our author shows his fine familiarity with many branches of Jewish literature, and the humor displayed here comes from many ages, many lands and many languages. Jewish humor is more than the telling of

Reviewed By Dr. Israel H. Levinthal

a joke; it is subtle, at times brilliant, and sharpens the mind while evoking a hearty laugh.

This is a volume that will give much delight to the reader and a new appreciation of some of the great gems in Jewish literature.

•
"Mein Leben" (My Life), by Zavel Kwartin. Bloch Publishing Co., New York, Distributors.

The name Zavel Kwartin is known and revered among Jews in all parts of the world. Few cantors of the present or past generation have so stirred the hearts of our people as this remarkable singer and interpreter of our liturgy. He is the undoubted king of the cantors. In his ripe old age, he has now enriched our Yiddish literature with a fascinating story of his life. From his very early childhood to the present day, he traces the important events of his life, and presents a vivid picture of Jewish life in the old world a half a century ago. Though his family opposed his entering the cantorial profession, his great love for music inspired him with a persistency which soon won him the desired reward. He became the "Ober Cantor" in the Queen Elizabeth Temple in Vienna, and from then on it was a story of success following success. From Vienna he went to St. Petersburg to be the Chief Cantor in the Temple of that city. And later as the Ober Cantor in Budapest his reputation spread to the four corners of the earth. We read of his first arrival in America and the remarkable ovation he received at this first appearance in a recital at the Metropolitan Opera House.

The author does not limit himself to facts of his own life. You have here interesting pictures of life in the various communities where he served, and fascinating portrayals of great personalities—the famous Cantors Minkowsky of Odessa, Gerson Sirota, Baron Ginsberg of Petersburg and a host of other world figures. It is a tale that keeps the reader fascinated from beginning to end. Readers of Yiddish literature have a treat

in store for them in this volume. This reviewer hopes that some day an English translation of this book will be made so that those who unfortunately cannot read Yiddish will also be able to enjoy the story of the life of one of the great musical geniuses of our people.

"Anthologye fun der Hebreyscher Poezye" (*Anthology of Hebrew Poetry*) by Mordecai Jaffe.

This is the second volume of a splendid anthology of great Hebrew poetry, translated into Yiddish by Mordecai Jaffe. This reviewer expressed his admiration of this work in the *Review* when the first volume appeared several years ago. In that work Mr. Jaffe translated the poetry of the classic poets from the middle ages to the great writers of our modern era. In this volume, he gives us the translations of the newer generation of Israel's poets, the leading American Hebrew poets, and the modern Jewish women poets. He also includes a chapter dealing with humorous and satirical poetry from the writers of the middle ages down to our own day.

It is not an easy task to translate poetry from one language to another. But Mr. Jaffe, being expert both in Hebrew and in Yiddish, and possessing poetic gifts himself, has succeeded in excellent fashion. His translations are true to the text and capture not only the language but the spirit of the poems as well. At times you feel that you are reading an original work, so beautiful is the Yiddish rendering.

Our author introduces the work of each poet with an interesting introduction in which he gives us the important biographical facts and a splendid critical appreciation of the work. Those who read Yiddish will find here an excellent anthology of translations of some of the most beautiful Hebrew poetry of modern times. The author is deserving of high praise for a literary work of great merit.

"Der Rebbe von Kotzk" (*The Rabbi of Kotzk*), by Dr. Zvi Cohen.

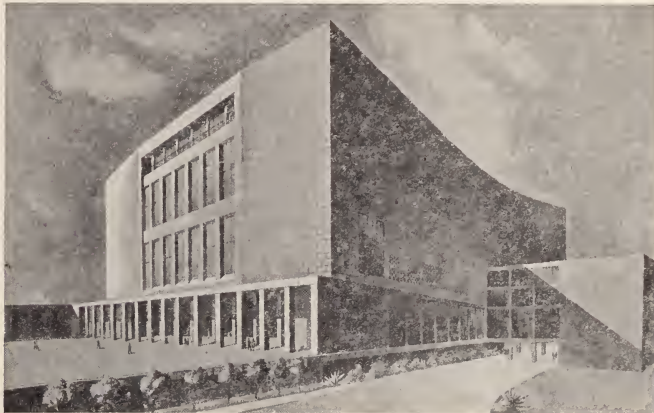
Readers of Yiddish will enjoy reading this drama, written by a fine student of Hassidism. It deals with dramatic incidents in the eventful life of one of the great leaders of the Hassidic movement,

the Rabbi of Kotzk. Dr. Fohén knows dramatic structure, and the play holds the attention of the reader throughout all its three acts. The book offers more than the narratives of the saint's life; it presents vivid portrayals of Hassidic life

and interesting discussions of Hassidic teachings. Those who are interested in the Hassidic movement and the fascination it held for the Jewish masses several generations ago will find in this volume much to increase their knowledge.

TWO NOTABLE NEW ISRAELI BUILDINGS

THE structures pictured below are among the outstanding ones built in Israel. The Jerusalem Convention Center will open in the spring of 1953, marking Israel's fifth anniversary, with the international exhibit, "Conquest of the Desert." The Nordau Plaza Hotel, in Tel Aviv, built on the seashore, will open this fall. It will cost \$4,000,000, and will be Israel's largest hotel, containing 250 rooms.



Jerusalem Convention Center



Nordau Plaza Hotel, Tel Aviv

SMALL TALK FROM HOLLYWOOD By LEON GUTTERMAN

FRONT LINE '52," a dramatic campaign film starring Eddie Cantor and produced by Paramount Pictures in Hollywood has been released by the United Jewish Appeal for showing in communities throughout the country.

The picture tells the story of Israel's current struggle to "win its war for economic independence in 1952 just as it won the war for national independence in 1948."

As Eddie describes the current problems which beset Israel as the new state attempts to absorb 700,000 newcomers who have arrived in the past four years, the camera cuts away to show actual scenes of rationing in Israel cities, damage to immigrant camps caused by recent storms, newcomers arriving on the Transylvania from Roumania, and other up-to-the-minute sequences photographed in Israel.

At the climax of the film, Eddie proposes that the audience supplant the lines waiting for food and homes with lines of new houses and irrigation pipes, trees, and ploughtracks, by meeting the U.J.A.'s nationwide \$151,500,000 goal through local campaigns this year.

Eddie Cantor recently faced the motion picture cameras—in "The Story of Will Rogers" at Warners—for the first time since 1947. Eddie says "there are two reasons why some people don't mind their own business; either they haven't any mind or they haven't any business."

Comedian-writer-producer Abe Burrows, who for years toiled in comparative obscurity and now has a couple of hit shows on Broadway and is equally successful on the air, believes that many a sin of racial bigotry is perpetrated under the guise of humor, and such stuff is strictly out with him, no matter how big a laugh must be sacrificed. Esteemed as a "Wit's wit" and a "humorist's humorist," Abe's masterful sense of satire has made him the favorite of Danny Kaye and Groucho Marx.

In response to our question, Maxie Rosenbloom tells us how he became a comedian. "I've always wanted to be on the stage," he said. "I didn't want to do Hamlet, so I did the next best thing—

Omelette! I laid eggs! I was on the stage before I started fighting. I used to be part of amateur night. I'd do anything. Act, dance, assist magicians, anything to make a buck. And that's all I'd make—a buck. When I started going places in the ring, I had to forget my theatrical career. One day, while I was champ, I was training in California, and a producer came to watch me. He put me in a picture. Warner Brothers saw the film, and the next day I was signed up. I was a comedian. It says so in my contract!"

Harry Hershfield advocated a "laugh period" as part of every college curriculum the other day when he was awarded a "Doctor of Humor" degree by the City College of New York. In making the presentation, the college president said: "Doctor of Humor is a most appropriate title for Harry. Doctor in its colloquial sense has always referred to a healer. Harry, through the many years he has been a ranking comedian of importance, has always managed to have a ready laugh, a jovial joke, to cheer and inspire the weary and disheartened."

Every top-ranking comedian in America knows that medical science has not yet been able to equal Harry's brilliant ability to take a joke over 100 years old, refurbish it, polish it, and present it to the world as a newborn infant.

Friends and rivals in malicious wit, comics Jerry Lewis and Milton Berle are continually trying to outwit each other. The other day, when Jerry had said something particularly clever, Milton sighed enviously, "Jerry, I wish I had said that!"

Jerry inferred the ancient retort: "Don't worry, you will."

The gossip column of a Hollywood newspaper printed this paragraph: "Jerry Lewis and Oscar Levant were seen yesterday in Beverly Hills talking, as usual, about themselves."

Jerry sent the clipping to Oscar with this line: "I wish reporters would be more accurate. You may remember, Oscar, we were talking about me."

Levant answered: "True, Jerry, we

were talking about you—but I was thinking about myself."

Four generations of Lewis' recently watched the NBS "Comedy Hour," which starred Dean Martin and Jerry Lewis. Jerry's grandfather, Moishe, who lives in Brooklyn and is 80 years old, saw the show from the east while it was being filmed in Hollywood. When west coasters viewed the show, later in the night, Jerry saw it with his father Danny Lewis, also a comedian, and who was on the television show, and his sons Ronnie and Gary.

Phil Silvers asked Sophie Tucker if she heard about the movie actress who married four times. Her first husband was a millionaire. Her second was a famous actor. Her third was a well-known rabbi. And her last was an undertaker.

"I can understand perfectly," said Sophie. "One for the money; two for the show; three to get ready, and four to go!"

As all America now well knows, Groucho Marx is as rapid with the comeback over the radio and television as he is on the stage and screen. His sense of timing is terrific and is surpassed only by his sense of nonsense. Groucho has a way of entering a room with a blithe impertinence and leaving it with a light-hearted insult. "I've had a wonderful evening," he remarked to a famed Hollywood hostess the other night, "but this wasn't it."

But perhaps his most devastating retort was to an officious celebrity chaser who approached him at a party. "You remember me, Groucho? We met at Romanoff's."

"I never forget a face," replied Groucho. "But in your case I'll make an exception."

Speaking of Goldwyn, Sam wants top-flight men working for him and will pay any price to get them. He is responsible for the presence of some of the world's greatest authors in Hollywood. He recently hired novelist Louis Bromfield at a huge salary, and greeted him upon his arrival, with "It's good to have you with us, Mr. Bloomberg."

NEWS OF THE MONTH

ISRAEL emerged as the most advanced country in the Near East in the first world-wide social survey made by the United Nations. The results of the survey bring out the fact that "great inequality in the distribution of wealth" and "an extremely low living standard" of the majority of the people prevail in the Near Eastern countries.

Israel differs widely from the other countries in the region, the report emphasizes. It points out that the Jewish State has the largest number of doctors for its size of any country in the world—one physician for every 318 people." This compares with Iran's one doctor for every 63,000 inhabitants," the report says.

"Israel is unique," the report continues, "in that a high proportion of the rural population live in settlements organized entirely on cooperative lines; about 45 percent of the population is covered by these and other types of cooperatives."

As for the rest of the population, most of it is concentrated in cities, the report says. "Israel has the highest urban population in the area with 50 percent of its people living in towns, compared with less than 10 percent on the Arabian peninsula."

A tabulation in the report shows that Israel has by far the largest number of newspapers and radio sets: 235 daily newspapers and 123 radio sets per 1,000 people. Next is Cyprus, which is included in the "Middle East" countries in the report, with 86 newspapers and 24 radio sets per 1,000.

☆

The Israel legation in London announced the receipt of a negative reply from the British Treasury to a request for credits to cover Israeli purchases of crude oil.

On March 20, Foreign Minister Moshe Sharett called on Prime Minister Winston Churchill and was believed to have raised the question of credits. Five days later, Mr. Sharett, accompanied by David Horowitz, economic adviser to the Israel Cabinet, called on the Chancellor of the

British Treasury, R. A. Butler. At the end of a 45-minute discussion, the request for credits, amounting to 10,000,000 pounds, was made. The amount would have covered Israel's oil imports for one year.

The negative decision of the British Treasury is likely to have a severe effect on Israel industry. The oil, supplied from British firms, has covered most of Israel's imports of this commodity. This is the first big snag in Anglo-Israeli relations for some considerable time.

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Israel Ambassador Abba Eban expressed belief that there was no doubt of American concern for a successful outcome of Israeli negotiations with Ger-

many for reparations for Nazi crimes against the Jewish people.

The Ambassador said this after conferring with Y. Burton Berry, Deputy Assistant Secretary of State, at the State Department. Mr. Eban's talk with Mr. Berry was principally devoted to the topic of the German-Israeli negotiations.

The opinion that Germany's reparations to Israel cannot be separated from her external pre-war debts which are now under discussion at an international conference in London was reiterated in Bonn by Hermann Abbs, head of the German delegation at the London parley.

☆

The House Foreign Affairs Committee was told by Secretary of Defense Robert A. Lovett that the Israel Army "proved its competency in the past" and that the area in which Israel is a military potential is strategically necessary for our defense.

Testifying before the Committee was also Major Gen. William H. Arnold, chief

Israel Completing Plans For International Fair

"CONQUEST of the Desert," the first international exhibition and fair to survey, evaluate and dramatize achievements in all fields of land reclamation throughout the world, will take place in Jerusalem, Israel from April 16 through May 18, 1953.

The exhibition will be part of a celebration marking the 3,000th anniversary of the establishment of Jerusalem as the City of David.

Forty-one countries with which Israel maintains diplomatic and consular relations, including the United States, have been invited to attend. UNESCO, the Educational, Scientific and Cultural Organization of the United Nations, will sponsor an exhibit. Also participating will be the World Health Organization, which will demonstrate the work it has done throughout the world in combating malaria. Private firms representing thirty nations have already expressed their desire to participate.

The United States Government has been invited to participate and it is expected that the various Governmental departments concerned with reclamation of desert and wastelands, agriculture, soil conservation, flood control and power development will demonstrate what they have done to advance the progress and

welfare of the human race. In addition to exhibits by Governments and public bodies, private industry will display the machinery, equipment and materials used in the conquest of the wilderness.

A series of festivals and special events is being planned in a number of Israeli cities and settlements. Special excursions will bring Fair visitors to settlements holding regional festivals as well as to the Negev, the Desert area in the south of Israel, site of large-scale colonization and irrigation projects.

The symbol of the exhibition, a powerful green hand holding the Rose of Sharon and thrusting its way through an arid desert terrain, was designed by Abram Games, noted English artist, who also designed the symbol for the Festival of Britain. The official slogan for the event is "And the desert shall blossom as the rose," is taken from Isaiah.

Offices of the Exhibition have been opened in London, Paris, Rome, Brussels, Amsterdam, Zurich, Oslo, Stockholm, and Helsinki. A special emissary will visit Canada and South America to negotiate with the various governments and leading industries regarding participation in the Festival. The New York office is located at 139 East 57th Street.

of the American military mission in Turkey. He was asked by chairman James P. Richards if he had occasion to see the Israel Army. General Arnold replied that he saw the Israel Army "only on the border," but added: "They are well equipped. They are actually mobilized, or were at one time, but I think practically everyone in Israel has a gun and they have a militia."

The general pointed out that "you find the same in Syria and Transjordan." He added that he did not think he saw an Arab who did not have a rifle, and noted that "a very intense feeling" exists between Arabs and Jews.

Menahem Beigin, leader of the Herut Party in Israel, arrived in New York to conduct an "enlightenment campaign" against Jewish reparation talks with Germany. He said he also intends to visit Canada, Mexico and South America.

The United States-Israel treaty of friendship, commerce and navigation, which was signed last year by Secretary of State Dean Acheson and Ambassador Abba Eban, has been submitted to the Senate Foreign Relations Committee for approval. Ratification has been urged in a statement to the committee by Harold F. Linder, Deputy Assistant Secretary of State for Economic Affairs.

The treaty aims at promoting mutually beneficial economic activities, such as fair treatment of citizens and corporations. It endorses standards to protect persons and property, reduces discrimination in trade and shipping, and protects private investment and enterprise.

Dr. Joseph Mueller, Bavarian Minister of Justice, announced that he is taking a leave of absence from his post until after a verdict is issued in the case of Philip Auerbach, former head of the Bavarian Restitution Office, whose trial here is now attracting wide attention throughout West Germany.

Dr. Mueller was charged by opposition speakers last week in the Bavarian Parliament with accepting a bribe from one of the defendants in the Auerbach case. He admitted taking money, but said that it was used for charitable purposes. He denied that he had at any time interfered with the Auerbach trial.

Before the trial started, a number of German newspapers took it for granted

that Mr. Auerbach was guilty in making state restitution payments for non-existent Jewish victims of Nazism. This is shown to be no longer the case. On the other hand, the trial is being utilized by Nazi elements to stimulate anti-Semitism.

A United States official has been attending the trial as observer since its opening on Passover. American authorities in Germany are also paying special attention to the reaction in the German press with regard to the trial. Reports analyzing the press reaction are being sent to the State Department in Washington since the Auerbach case has become a political affair involving Bavarian state officials.

A suggestion that the opening in Germany of the trial of Philip Auerbach on a Jewish holiday might raise a matter of principle which should be brought before the U.N. Human Rights Commission was made at a meeting in London of the executive of the Agudas Israel World Organization by H. A. Goodman, world Agudah leader.

An appeal to Jews throughout the world to supply the Berlin Jewish community with the names and addresses of Christian Germans who saved or supported persons of the Jewish faith during the Nazi regime was published in Berlin. The plea was signed by Rabbi Freier of Berlin.

The Congress of German Authors, meeting in Berlin has adopted a resolution urging the Federal Court to "pay careful attention" to literature which once again propagandizes for Nazism and anti-Semitism.

A number of Jewish scientists and artists are among the Hungarians awarded the Kossuth prize for outstanding achievements last year, reports from Budapest reaching here said. The prizes are worth between \$1,000 and \$4,000.

Representatives of leading Jewish organizations participated in a national conference on American foreign policy arranged by the Department of State for representatives of 200 groups. One of the sessions was addressed by Edwin M. Wright, acting intelligence adviser of the Near Eastern Division of the State Department, who said that American prestige among the Arabs has declined because

"we identified ourselves with groups which have exerted pressures."

Robert S. Nyburg, representative of the American Council for Judaism, complained against the aid given by the United States to Israel. Among the

Israeli Schools to be Unified

The possibility of implementing a common basic curriculum in all State schools was forecast for the next school year by Dr. Ben Zion Dinaburg, Minister of Education.

Noting the need for revision and unification of the curriculum, now divided into four different systems, Dr. Dinaburg pointed out that final authority for administering the schools lay with the State, and that the State would act to bring about uniformity. "Due provision will be made," stated the Minister, "to allow local authorities to add subjects to the basic curriculum, but there must be unity and adequacy."

The number of pupils enrolled in schools, Dr. Dinaburg disclosed, rose from 251,101 last year to 309,732 this year, while the number of teachers increased from 10,647 to only 13,150. "The providing of enough adequately trained teachers to cope with the rapidly growing number of pupils represented one of the most perplexing problems facing the State," declared the Education Minister, who also disclosed that plans are underway for establishing additional intensive training centers for qualified candidates.

groups which participated in the conference, and the representatives of the groups, were: Dr. Simon Segal, American Jewish Committee; Harry A. Steinberg, American Zionist Council; A. B. Kapplin and Stanley Halperin, B'nai B'rith; Mrs. Laurence Koenigsberger, B'nai B'rith Women's Supreme Council, Bernard Weitzer, Jewish War Veterans.

Also Mrs. I. L. Levy, National Council of Jewish Women; Mrs. Sarah Farber, National Federation of Temple Sisterhoods; Philip Schiff, National Jewish Welfare Board; Rabbi Samuel Rosenblatt, Rabbinical Assembly; Rabbi David Panitz, United Synagogue of America; and Rabbi Israel Tabak, Synagogue Council of America.

NEWS OF THE CENTER

Consecration Services To Be Held First Day of Shavuot

Our annual Consecration services will be held in our Synagogue on the first day of Shavuot, Friday, May 30th, and an elaborate program has been arranged in which twenty-eight girls of the Consecration class will participate. They will present a very beautiful Cantata called "The Sabbath." Rabbi Mordecai H. Lewittes is giving the service his personal attention, assisted by the Consecration class teacher, Mrs. Rose Rosenthal. The musical selections are being coached by Mr. Sholom Secunda, musical director of the Center, and Mr. Naftali Frankel, musical instructor of the Hebrew School. The following girls are the consecrants: Renee Aranow, Rita Aranow, Renee Bass, Theodora Berger, Joan Beris, Ruth Claman, Judith Fenichel, Rosalind Fuchsberg, Rena Globe, Nina Gillery, Lizbeth Greenberg, Ann Halpern, Rachel Hecht, Sandra Hollander, Shari Holly, Carol Hurwitz, Diana Kabram, Ida Kaiser, Barbara Kaplan, Ruth Klepper, Gladys Levy, Naomi Raphael, Ruth Sackadorf, Dorothy P. Spinrad, Mary Ellen Stachenfeld, Naomi Vogel, Myra Ziegler, Lois Zimmerman. The Consecration will begin promptly at 11 o'clock at the conclusion of the Shavuot-Musaf service.

Annual Baccalaureate Service For All Graduates June 14

Our annual Baccalaureate service to honor the graduates of our Center Hebrew and Sunday Schools, our Center Academy and the members of this year's Consecration class will be held in the main Synagogue on Saturday morning, June 14th. Rabbi Mordecai H. Lewittes, our Associate Rabbi in charge of our Hebrew and Religious schools, will deliver the Baccalaureate sermon. The graduates of all our schools and the members of the Consecration class are urged to attend these services which are held in their honor. Their parents are cordially invited to attend. A special Kiddush, to be held in the social room, for these graduates and consecrants will follow the services.

Shavuot Services

Shavuot services will be held on Thursday evening, May 29th, at 8:15 o'clock; on Friday evening, May 30th, at 6 o'clock and on Friday and Saturday mornings, May 30th and 31st, at 8:30 o'clock. Cantor William Sauler will officiate on both days together with the Center Choir under the leadership of Mr. Sholom Secunda. The Consecration services will be held on Friday morning immediately after the conclusion of the Shavuot service at 11 o'clock.

Yizkor (Memorial Services for the dead) will be held on the second day, Saturday, May 31st, at about 10:15 a.m.

Daily Services

Morning services at 7 and 8 o'clock. Mincha services at 8:15 p.m., followed by Maariv.

Sabbath Services

Friday evening services at 6:00 p.m.
Kindling of Candles at 7:53 p.m.
Sabbath services: Parsha "Bamidhar" Numbers 1:1-4:20; Prophets—I Samuel 20:18-42, will commence at 8:30 a.m.
Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Mincha services at 6:00 p.m.
Late Mincha service at 7:45 p.m.
Mr. Louis Rivkin will speak in Yiddish at 5:20 p.m.

Holiday Gym Schedule

The Gym and Baths Department will be open on Thursday, May 29th (erev Shavuot), for men and boys from 1 to 5 p.m., will be closed Friday, May 30th, for the Shavuot holiday and reopen on Sunday morning, June 1st, for men at 10 a.m.

Junior League News

During the month of June the Junior League will follow its usual custom of having social evenings every Thursday evening on the "Center Roof."

Personal

Mrs. David I. Ashe of 1237 Carroll Street has been elected President of the United Parent Teachers Associations of New York City.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- ANDERSON, MISS BETTY E.
Res. 5611 Church Ave.
CHAIET, DANIEL
Res. 132 E. 93rd St.
Bus. Jewelry, 7 W. 45th St.
Single
Proposed by Leonard Sapon,
Nathan Sapon
GREISSMAN, STANLEY J.
Res. 1837 Sterling Pl.
Bus. Engineer, 39 Bway.
Single
HALPERN, MISS ROSALIND
Res. 1011 Glenmore Ave.
Proposed by Dr. Isaac Salewitz
HOWARD, ALBERT
Res. 392 Crown St.
Bus. Advertising, 141 E. 44th St.
Single
Proposed by Edward Karlin,
Abraham Karlin
KANTOR, ROBERT L.
Res. 708 Washington Ave.
Bus. Insurance, 885 Flatbush Ave.
Single
Proposed by Stanley Rothman,
Al Miller
KERSTEIN, MISS JOAN
Res. 596 Linden Blvd.
LUSTBADER, DR. PHILIP F.
Res. 577 Eastern Parkway
Bus. Physician
Married
Proposed by Dr. Sol D. Amsterdam,
Dr. Julius Birnberg
MAZELL, MISS DENA
Res. 1350 New York Ave.
Proposed by Corinne Weinberg
MOSES, MISS BETTY
Res. 700 Ocean Ave.

The following has applied for reinstatement:
HAMERSCHLAG, LOUIS
Res. 1001 Lincoln Pl.
Bus. Ladies Coats, 791 Grand St.
Single

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

HEBREW SCHOOL NEWS

THE traditional consecration exercises are held annually on the first day of Shavuot. Twenty-eight students will receive their consecration certificates on that day. All these girls have continued their Jewish education after their graduation from our elementary department. Some of the students are enrolled in the Marshalliah Hebrew High School; others in the Post Graduate and Consecration Classes which meet on Sunday mornings.

The theme of the exercises will be "A Sabbath Cantata." The cantata was arranged by Rabbi Israel H. Levinthal on the basis of a script written by Rabbi Morris Adler. The cantata emphasizes in poetry and in song the beauty of the Sabbath and its central place in the life of the Jew. The musical program is under the direction of Mr. Sholom Secunda assisted by Mr. Naftali Frankel. The teacher of the Consecration Class is Mrs. Rose Rosenthal.

The procession on Shavuot will be headed by Judge Emanuel Greenberg, President of the Brooklyn Jewish Center, and Mr. Julius Kushner, Chairman of the Hebrew Education Committee.

☆

The graduation of the Hebrew and Sunday Schools will take place in the synagogue on Sunday, June 15, 1952. Twenty-five pupils will be graduated from the six-year course of our Hebrew School and twenty-four students will be graduated from the Sunday School (two-day-a-week department). Graduates will present a program of song and recitation called "Proclaim Liberty" stressing the ideals underlying the Jewish holidays. In addition graduates of our Senior Group, Post Graduate Class and Post Bar Mitzvah Fellowship will receive certificates on this occasion. Parents and guests are cordially invited to attend.

☆

The final meeting of the Parent-Teachers Association for the season was held on Tuesday, May 13, 1952. Mr. Frank Schaeffer, former Chairman of the Hebrew Education Committee, was honored by the Parent-Teachers Association for his outstanding contribution to the religious education of our children. The Israel H. Levinthal citation was awarded to Mr. Schaeffer in recognition of his

distinguished services. The speakers stressed Mr. Schaeffer's faithful leadership during the past fifteen years. During this time our Hebrew classes have more than tripled in number and our school has won wide acclaim from Jewish educators.

Mrs. Sarah Epstein was reelected president of the Parent-Teachers Association for the second term.

A film depicting the Shavuot holiday was presented. Cantor William Sauler rendered a number of festival and Israeli songs.

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On Sunday, May 18th, the General Organization arranged a Film Festival with proceeds going to the United Jewish Ap-

peal. Students greatly enjoyed the comedies presented and were pleased because of the success of the program. A sum of over \$100 was sent to the United Jewish Appeal as a result of the Film Festival.

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The students of the Hebrew School raised the sum of several hundred dollars for the Histadruth Ivrit in honor of Hebrew Month.

☆

Athletic events in honor of Lag B'Omer were held on Sunday, Monday and Tuesday, May 11th through the 13th. Students were divided into teams called Akiba and BarKochba. Rabbi Lewittes stressed the importance of study and physical development as the underlying ideal of the traditional Lag B'Omer festival.

Additions To The Library

The following books were added to our library for circulation:

Ages in Chaos—Immanuel Velikovsky

From Exodus to King Akhuaton

How the Great Religions Began — Joseph Gaer

Choose Life—Gutkin, Eric—Essays

Great Jews I Have Known — Max Raison

Gods, Graves, and Scholars — C. W. Ceram—Archeology

Fulfillment: The Epic Story of Zionism—Rufus Lears

The Great Jewish Books — Harold Ribalow, Samuel Caplan

The Wisdom of the Talmud—Ben Zion Bokser

Spark of Life—E. M. Remarque

Our World Today—Forest Stull, Roy Hatch

The Birth of the Bible — Immanuel Leroy

The Bible Legend Book (Juvenile)—Lillian Freehof—Juvenile

Off the Capes of Delaware (Juvenile) — Benjamin Blandford—Juvenile

Down Holiday Lane (Juvenile)—Rose Golub—Juvenile

The Jewish Kindergarten — Deborah Pessin & Temmima Gezari—Juvenile

The Holy Sinner—Thomas Mann

The Caine Mutiny—Herman Wouk

Sparks of Life—Erich Maria Remarque

Chronicles—Soncino

The Jewish Song Book—A. Z. Idelson.

The Jewish People Past and Present—Vol. 3.

Daniel, Ezra and Nehemiah—Soncino.
Early American Jewry — Jacob R. Marcus.

Five Jewish Lawyers of the Common Law—Arthur Goodhart.

Stories and Fantasies—E. B. Cohn.

Room for a Son—Robert Abrahams.

American Jewry and the Civil War—B. W. Korn.

The Jews in Russia — Vol. 2—Louis Greenberg.

A Believing Jew—Milton Steinberg.

Judaism and Modern Man — Will Herberg.

"The Revolt," by Menachem Beigin (Henry Schuman, Inc., Publishers). The inside story of the revolt of an underground army, the mysterious Irgun Zvai Leumi, against the British forces in Palestine written by the Commander-in-Chief of the Irgun.

"Our Religion": The Torah by Rabbi Alfred J. Kolatch (The Jonathan David Co.). First of a series of textbooks on the Jewish religion.

"Hillel," by Ely E. Pilchick (Henry Schuman). First biographical study in English of Hillel.

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We acknowledge with thanks receipt of donations to our library from the following:

Mr. and Mrs. Harry Blickstein
Mr. and Mrs. Harry J. Aaronson
Mr. and Mrs. Louis Rivkin
Linda Plapinger

IN THE CENTER ACADEMY

THE graduation exercises of the Center Academy will be held on Wednesday, June 11th, at 10 a.m. Two original plays composed by the students will be presented. The English play "Great Expectations" is a comedy in three acts which points out the disparity between youthful dreams and reality. "Ha-Yehudim Motzim Miklat B'Artzot" or "Jews Find a Haven in the U. S." is the title of the Hebrew play. It shows how the Jews gradually achieved equal rights in this country and how, in their turn, the Jews contributed their full share in establishing a democracy on this continent, primarily through the influence of the Bible.

Parents and friends of the Center and the Academy are cordially invited to attend the graduation festivities. The graduates are Ruth Birnbaum, Marjorie Fine, Frank W. Geller, Bernard Leif, Ira Miller, Andrea E. Penkower, Roslyn Radutzky, Joel Rappaport, Rena Rothberg, Avram Rothstein, Carolyn Starman, Judith L. Zwerdling. Mrs. Isobel Silver is the eighth grade teacher. Mrs. Irene Bush Steinbock is the Hebrew teacher.

* * *

A concert of Jewish music was presented by two Israeli artists before the faculty and students of the Center Academy on Tuesday, May 6th. Miss Zipora Jochsberg who played the piano and the halilit and Mr. David Line who played the violin came by courtesy of the Department of Education and Culture of the Jewish Agency. The magnificent performance was fully appreciated by the audience, who applauded enthusiastically and expressed the hope that the two Israeli musicians will find it possible to let us hear them again in the not too distant future.

* * *

Mr. Barney Ain again this year took it upon himself to arrange the Lag B'Omer picnic of the Center Academy on Tuesday, May 13th. Various games were organized under his able direction and every child in the school had a thoroughly enjoyable time. Thanks, Mr. Ain.

* * *

Social studies came to life for twelve eighth-year students of the Center Academy, who spent a six-day holiday in our capital, Washington, D. C., and in the

historic city of Williamsburg, Virginia.

The students spent almost three days sight-seeing in Washington, D. C., visiting all the important buildings, libraries, monuments and museums. One of the interesting experiences was a visit to the Israeli Embassy where the children met Mr. Kaufman, Publicity Consul in charge of Public Relations.

The remainder of the week was spent in Williamsburg, Virginia, where the pupils visited the historic landmarks.

A Visit To Hias

In one of his recent speeches, Winston Churchill said, "You must study the past to be worthy of the future." This is true of the Jews more than of any other people. Having been cut off from physical contact with their land for thousands of years, it was the study of their past and the adherence to their ancient learning and traditions which preserved the Jewish people.

In the light of this truth, we at the Center Academy stress the study of ancient Jewish History. However, history is a continuous process, and we do not limit ourselves to the study of the past only, but we follow the historical course of our people up to the present day.

The history unit in our graduating class is "The Jewish Community in the United States and its relationship to the Jews abroad." Our aim is not only to impart factual knowledge and to acquaint the children with the problems with which the Jewish people are confronted today but, even in a larger measure, we aim to imbue them with love and sympathy for their fellow Jews all over the world.

The manner in which the Jews of the United States have helped their uprooted brethren to find new homes is one of the moving chapters of American Jewish history—a chapter which is still being written in our day.

Since the Hias (The Hebrew Sheltering and Immigrant Aid Society) is the outstanding Jewish institution that helps resettle the homeless Jews, we took our Eighth Grade pupils on a tour to their offices recently.

Aside from learning about the various

"I will never forget this trip," declared one child. "It brought all our class together, and made us feel like a big family. I am sure that we learned many things that we will remember for the rest of our lives, and that will always make us think of the Center Academy."

This tour was the sixth annual trip taken by the eighth grade students of the school. Previous social studies trips were taken to Boston, Newport, R. I., Philadelphia, and other cities in North Eastern United States.

functions of the institution, the children also had the opportunity to come in personal contact with a great number of newly-arrived immigrants. No amount of book learning could have even approximated the benefits which the children derived from this personal contact. The following are quotations from the reports which the group wrote about the trip. Said Joel Rappaport, "When you look at their (the immigrants') hopeful faces you think 'If only I could do something to help my people!'"

Or this from Carolyn Starman, "There were French Jews there, Polish Jews, German, Hungarian and others, but they all came to America for one purpose—to find freedom and happiness."

Our boys and girls were especially interested in the immigrant children and, though young themselves, they were sufficiently sensitive to understand the feelings and emotions of those unfortunate youngsters.

Remarkd Avram Rothstein, "Some of them were even too frightened to take the candy!" (which our boys and girls bought for the young immigrants).

Rosalyn Radutzky finished up her report with the following words, which seemed to express the feelings of her classmates as well as those of Mrs. Silver and Miss Bush (who accompanied them on the trip): "I certainly hope they find here everything they hoped for—and the things they didn't have in the countries they came from."

This is just one example of the way in which the study of Jewish history is presented at the Center Academy of the Brooklyn Jewish Center.

THE YOUNGER MEMBERSHIP

MAY was a transitional month for the Young Folks League. Though new Officers and Executive Board members had been elected, this month saw the culmination of work planned by the outgoing administration.

Our Dramatic Group achieved new excellence with its production of "Claudia." In the past, it had put on as many as two performances of its annual play, but this year, the production ran for four nights. Each performance drew a large audience and our actors responded with inspired interpretations. Our sincere thanks go out to the cast which included, Thelma Newberger, Arnold Magaliff, Norma Wilks, Irene Forman, Hal Rosman, Janice Nathanson, Rosalind Zambrowsky and Fred Fellman. We are also grateful to Elmer Riffman, the producer, and Harold Kalb, publicity director and sales promoter for the play. Special praise must be extended to Director Herb Levine who, each year, amazes us with his tireless efforts and tremendous results.

Our actors and producers got further joy from the knowledge that UJA received the net profit from their work.

On Saturday evening, May 17th, the YFL enjoyed its Annual Spring Cotillion. This gala event was well attended by our members and we all had a grand time dancing, drinking, "collation-ing" and finally, showing our appreciation to the cast of Claudia with handsome rounds of applause, and to our outgoing Officers and Executives and to the newly elected administration. Everywhere there was joviality and friendliness and we are confident this atmosphere will flow over into our Tuesday night meetings.

At our meeting of May 20th, Rabbi Leventhal installed the new Officers and Executive Board. His message, we are sure, will serve as an inspiration to the entire YFL. Our new president, Morris Hecht, spoke at some length on how much more each of us can get out of our membership in the Young Folks League and in the Brooklyn Jewish Center. He urged the members to avail themselves of the opportunity for personal growth and for expanded friendships by being part of the Interest Groups of the YFL and by taking part in our activities. He pointed out how all the Center activities—Synagogue, Forum, Library, Gym, etc.—can enrich our lives.

In the next issue of the *Review*, we shall list the various Committees of the YFL and their new Chairmen. All interested members are urged to contact the Chairmen in person or in writing in order to assure themselves an active role in the work for the 1952-53 season.

Calendar of Future Events

Tuesday, May 27th—9 p.m. our Hebrew Culture Group, chaired by Marty Karlin, will bring to a close our series on "Great Names in Jewish History." Rabbi Abraham P. Bloch of Temple Petach Tikvah will speak on "The Prophets and Social Justice." Dancing and refreshments will follow.

June Rooftop Meetings — Please note that during the months of June, July and August, the YFL meets on the roof twice a month.

Friday, Morning, May 30 — On the first day of Shavuot our members, both men and women, are especially invited to attend the services. We will sit together in the Synagogue and will have a Kiddush in one of the social rooms after the services.

Tuesday, June 10th — Square dancing with Professional Caller Dave Leone, who will lead and instruct. Prizes will be awarded for the most original costumes. Our young ladies especially are cautioned to wear flat heels. Program will start promptly at 9 p.m.

Tuesday, June 24th—Dancing and refreshments 'neath the stars. Meeting will start promptly at 9 p.m.

United Jewish Appeal

We want to commend our UJA Committee, headed by Phyllis Newman and Rita Vogel, for the able job which brought in more than \$8,000.00 in pledges for the UJA. We want also to commend our members whose cooperation made such excellent results possible. We urge those members who have not yet pledged to give a thought to their less fortunate brethren in Israel before going on vacation. Send your pledge in today. Help us reach the goal of \$10,000.00.

Israel Bond Drive

Your purchase of a Bond can insure that Israel's birthdays will go from four to many more. Buy your Bond today. Phone William Brief, DI 2-4340.

Music Under the Stars

On Saturday evening, June 7th, the

annual "Music Under the Stars" program will be held at Ebbets Field for the benefit of Israeli cultural institutions. We have a choice block of seats set aside for the YFL members and their friends. Be sure you spend the evening with our group by getting your tickets early from Phyllis Newman or Rita Vogel at our meetings.

Sefer Torah and Special Ark Presentation

On Saturday morning, June 14th, at our special Baccalaureate service, we will also announce the formal presentation of a Sefer Torah presented by Mr. and Mrs. Emanuel Cohen for the special use of our Junior and Children's congregations. We are also pleased to announce, that at the same services, a presentation will be made of a special Ark for this Sefer Torah by Mr. and Mrs. Herman Goldsmith. This Ark will grace the pulpit of the Children's congregation on Sabbath mornings.

Benjamin Hirsch Memorial Award

In connection with our special Baccalaureate service to be held in our Synagogue on Saturday, June 14th, the Junior Congregation will make the annual presentation of the Benjamin Hirsch award to the young man who rendered the greatest service to the Junior Congregation during the past year. The award is in memory of the sainted Mr. Benjamin Hirsch who for many years was one of the leading and most beloved teachers in our Center Hebrew School.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mr. Samuel Katz of 959 Park Place on the passing of his beloved brother, David, on May 13th.

Acknowledgment of Gift

We acknowledge with thanks receipt of a donation for the purchase of Prayer Books from Mr. and Mrs. Eugene Plapinger of 916 Carroll Street in honor of their son Bruce's Bar Mitzvah.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Louis J. Gribetz of 50 Plaza Street on the engagement of their daughter, Grace to Mr. I. Leo Glasser.

Mr. and Mrs. Abraham Gross of 605 Montgomery Street on the marriage of their daughter, Joyce Carol, to Mr. Herbert W. Harrison of Perth Amboy, N. J., on May 13th.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

Shavuot, the Festival of the Torah, commemorates the giving of the Divine Law to Moses on Mount Sinai. It marks the birthdate of the Jewish religion, and is known as the most momentous event in the lives of our people. In the Synagogue the liturgy is enriched by the reading of the Book of Ruth. The story of Ruth lends particular charm to the Synagogue service by vividly portraying Ruth, the Moabitess, as one who willingly shared the fate of Israel and accepted Israel's Torah as her way of life.

The Shavuot Holiday is also closely linked with that joyous occasion in the lives of so many of the daughters of our Center—Consecration. Just as Ruth epitomizes the precepts of fidelity and devotion to our Jewish traditions, so we are confident that the young women of our Consecration class will be inspired by and will emulate Ruth when they recite the pledge:

*"Thy people shall be my people
Thy God shall be my God"*

We wish to take this opportunity to extend a hearty mazel tov to all the parents of the Consecrants, and fervently hope that they will add lustre to the name of American Jewish Womanhood, bring joy to their dear ones and glory to our people.

BEATRICE SCHAEFFER, President.

Sisterhood Celebrates Israel's Birthday

The pattern of the day having been set with the rendition of the American and Israeli anthems by Mrs. Edith Sauler, the charming wife of our Cantor, followed by a timely invocation delivered by Mrs. Dubbie Jackman, our President, Mrs. Beatrice Schaeffer, continued with the business part of the day, calling to the attention of our women dates and announcements regarding the UJA drive, several Women's League functions, Sisterhood's Breakfast to our Post-Bar Mitzvah Students, the Israel Bond Rally at Ebbets Field, Jewish Blind Day at the

Hotel St. George, and many other pertinent Sisterhood matters. The highlight of the social hour, a huge birthday cake in honor of the occasion, served as the keynote of the entire afternoon. A valiant democracy was celebrating its fourth birthday, and Jews the world over were rejoicing with Israel, proud of their share in its achievements.

A Sisterhood woman is alert to interests beyond the confines of her own doorstep, she is concerned with communal affairs which extend past the synagogue, past the school, past her home to the larger world community which today no longer has boundaries—she is part of "One World." In keeping, therefore, with our custom of reporting an annual Summation of American Affairs, our Social Actions Chairman, Mrs. Shirley Gluckstein, delivered a magnificent and stimulating survey of the world scene, turning the pages of history to past and present events on the American, international and Israeli political stage. Her extensive research proved most enlightening to the audience who learned much about the importance of studying election issues affecting the 1952 Presidential campaigns and the effects of President Truman's "State of the Union" message in which he reviewed our foreign policy and our defense program. She discussed in detail the accomplishments of the United Nations in the fields of economic, political and human rights, British accord with American aims, the Russian Trade Conference binding China and Russia into an unholy alliance, the hardships wrought by the iniquitous McCarran Act limiting immigration, and the new and less discriminatory immigration Bill proposed by Senators Lehman and Humphries, the French fears regarding Germany's recovery and resurgent nationalism.

Leading up to the special event of the day, Mrs. Gluckstein paid glowing tribute to the heroic efforts of the tiny democracy, Israel, a citadel in the wilderness of Middle Eastern intrigue. She described its economic progress, its problems, its goals, and its need for assistance. Actually, she gave a capsule history, including even its cultural aims. Mrs.

Gluckstein is to be congratulated on the deftness with which she handled her assignment, and Sisterhood is fortunate to have such a fine Social Actions Chairman.

The "Ballad of Israel," the dramatic Cantata presented by the Rockaway Park Hadassah Group, continued to carry the festive spirit of the afternoon. An original parody derived from the "Ballad of Americans," its lyrics vividly related the history of Israel from the dream to the reality. It was a delightful performance in which 17 women participated. A special vote of thanks is due to the 14 choristers, their director, Mrs. B. Taruskin, the soloist, Mrs. Helen Weber, and the piano accompanist, Mrs. Etta Schiff.

Nor did we say, "Dianu" yet! Traveling through Israel on the wings of song was indeed a pleasant experience, but to witness visually the areas depicted was truly a perfect finale to a most inspiring Israel birthday party. Thus, the closing feature of the program was an "Israelogue," a travelogue in technicolor in which it was possible to see and sense the people, places and panorama "from Dan to Elath." "So, You Want To See Israel!" carried us right to the hearts of our kin in Israel.

Kiddush

On Saturday, May 24th, the Junior Congregation and the Children's Services will enjoy a Kiddush sponsored by Mr. and Mrs. Jules Flamm in honor of the graduation of their son, Dudley, from Columbia University. Call Mrs. Fanny Buchman, PR 4-3334, if you wish to celebrate a "simcha" with our children.

Cheer Fund Contributions

In honor of daughter's marriage—Mrs. Nathan Spiegel; in honor of Lloyd's and Ilene's graduations—Mr. and Mrs. G. Altman; in memory of Maurice Boukstein's mother—Mr. and Mrs. J. Kushner; in memory of Mrs. Hyman Rothkopf—The Rothkopf family.

United Jewish Appeal Week June 8-15

A door-to-door campaign will be conducted throughout Brooklyn, during the week of June 8-15, to help augment the contributions to the Appeal. Volunteer your services, send in your contribution and secure your friends' pledges. Israel needs money NOW. Chairman Ida Fried held a workers' luncheon in her home

(Continued on next page)

PAGING SISTERHOOD

on Monday, May 19th, to which all workers came with pledges and checks. Our hostess graciously invited the Executive Board of Sisterhood to convene at the same time.

On Monday, May 26th, Mrs. Isaac Levingson, 1320 President Street, will tender a tea to all contributors of \$18 and over. Let's all come and swell the coffers!

Omission

For the beautiful Passover exhibit table displayed at our March meeting, we wish to express our sincere thanks to Mrs. Lil Lowenfeld, our past President, and Mrs. Sadie Kurzman, one of our new members, whose interest in Sisterhood affairs is keen and willing. The display proved of real educational value to the children of our Center Academy who gathered around to enjoy the ceremonial objects on view.

Music Under the Stars
June 7

Secure your tickets for the fourth annual "Music Under the Stars," the open-air concert to be held at Ebbets Field, Saturday evening, June 7th, from Mrs. Dorothy Wisner. Phone PR 3-6973. Tickets range from \$1 to \$25. A splendid program will be given for the benefit of Israeli Cultural Institutions.

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(Continued from preceding page)

Bonds For Israel

Continue to buy Bonds, they are an investment not a philanthropy, and will prove of mutual benefit to you and your cousins in Israel. Call Ann Weisberg, ST 3-0639, and order a Bond for Fathers' Day, and for graduation presents.

United Nations Trips

June 4th and 25th

A group of Sisterhood women will visit the new UN buildings on two separate trips so as to accommodate the great demand, Wednesday, June 4th, and Wednesday, June 25th. We meet at the Center at 9:30 a.m. Make your reservations with Shirley Gluckstein, who will advise you of cost and transportation details.

National Women's League
Biennial Convention

The 1952 Convention of the National Women's League of the United Synagogue will be held in Philadelphia, from November 9th to November 14th. Arrange to join your President as a delegate. Exciting experiences. Mrs. Sarah Klinghoffer, our past President, is a member of the Convention Program Planning Committee.

Calendar of Events

Monday, May 26th—UJA Tea for donors of \$18, etc., at home of Mrs. I. Levingson.

Monday, June 2nd—Evening at 8:15. Sisterhood Installation and Closing Meeting. Installing Officer, Hon. Wm. I. Siegel; Greetings by Dr. I. H. Levinthal; special musical program.

Wednesday, June 4th—Trip to United Nations buildings. 9:30 from Center. First group.

Saturday, June 7th—Evening. Music Under the Stars, Ebbets Field.



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Monday, June 9th—Sisterhood Closing Board Luncheon.

Wednesday, June 25th—Trip to United Nations buildings. 9:30 from Center. Second group.

Kiddush

A Kiddush will be tendered to the Junior Congregation on Saturday, June 14th by Mr. and Mrs. Emanuel Cohen to celebrate their presentation of a Torah to the Junior Congregation in honor of the graduates of the Center Academy and Hebrew and Sunday Schools.

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Young Folks' Week-End—June 26th; Gala July 4th Celebration

FIRST ROW BALCONY

(Continued from page 8)

poor countryman. . . . Sure, why not? I don't even know who it is, but that makes it an even better deed . . ."

The seller of the ticket could not help laughing.

"What's so funny?" Zalmon asked, somewhat injured. "Isn't it a better deed?"

"Of course," the young man blushed. "I, too, regard it as a worthy deed, that's why I am going around with the tickets." Becoming serious, he handed Zalmon two tickets in the first row, saying, "Reb Zalmon, you are getting tickets in the first row."

Zalmon felt very proud. He took the tickets, examined them on all sides, and with a contented smile took out his last two dollars.

"Here you are—two dollars . . . now, when is it?"

One of the two gave him the date of the performance.

"Very good! That's very good!" Zalmon was delighted, "I will go with my Ethel."

After the young men left, Zalmon turned proudly to his friend:

"So you, it appears, bought balcony tickets at 75 cents."

His friend was silent, but his friend's wife spoke with a sigh:

"In these days, even this comes hard, but what are you to do with a poor fellow-countryman?"

Her saddened tone roused Zalmon from his dream; he remembered that he had parted with his last two dollars for tickets in the first row.

He could sit still no longer; he left the house.

Depressed, without a nickel for carefare, he set out for home on foot, with the two tickets, first row, for his own benefit performance.

"Music Under Stars" Tickets At Center Office

The celebrated opera stars, Robert Merrill and Roberta Peters, Benny Goodman and Morton Gould conducting 86 members of the New York Philharmonic Symphony Orchestra will participate in the fourth annual "Music Under the Stars" open air concert to be held at Ebbets Field Saturday evening, June 7th. Tickets are available at the Center office. Center members are urged to order their tickets with the least possible delay. The committee in charge of this year's concert is again headed by Mr. Abe Stark, a member of our Governing Board. The Center committee in charge of the sale of tickets is headed by Mr. Saul S. Abelov, chairman, and Mr. Maurice Bernhardt, co-chairman. Members are asked to cooperate in this important venture for the benefit of the American Fund for Israel Institutions by purchasing tickets for

themselves, members of their family and friends. The prices are \$1, \$2.50, \$3.50, \$5, \$10, and \$25.

The People's Poet

(Continued from page 7)

that of all Yiddish poets, his songs have attracted composers most and have been heard most frequently at gatherings.

Whether Reisen's productivity and quality have declined may be debated. As a rule, people who mature early do not keep up their pace after the forties, and therefore Reisen has fared better than most of his type. On one point, there can scarcely be two opinions, and that is while Yiddish literature lasts, Abraham Reisen's name will appear in bold relief as one of its pillars and supports, contributing some of the gold thread which has caused the latter part of the nineteenth century to be designated the "Golden Period of Yiddish Literature."

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